



700.6.45.

THE TEXT.

REVEL. 14. 13.

And I heard a voyce from heauen
 saying vnto mee, Write, Blessed
 are the dead which die in the
 Lord: hereafter, or, hencefoorth,
 yea, or, euen so saith the Spirit,
 for they rest from their labours,
 and their workes follow them.

and I heard
 a voyce from
 heauen say-
 ing vnto me
 write & ble-
 ssed are they
 that die in
 the Lord
 and I heard
 a voyce from



shall not neede to giue
 account of this extra-
 ordinary meeting; It
 is to performe the last
 duty that wee owe to
 the body of this our
 Sister Mistresse Elizabeth Montfort,
 concerning whom I need not aske those

heaven
 saying vnto
 me W

A

questions

*questions which the Mariners aske of
 Ionah ; Vnde venis? quæ patria tua?
 Ex quo populo es? Whence come
 you? What is your Countrey? Of
 what people are you? Ionah 1. 8.
 for shee might truly say of her selfe, as the
 good Shunamite said of her selfe, habito
 in medio populi mei: I dwell in the
 midst of mine owne people. 1 King.
 4. 14. Shee was borne, bred, and brought
 up all her time in this Shire, and hath li-
 ued a great part of her time in this place:
 and as Iehu said of the Prophets seruant,
 You know the man, what his manner
 and communication is: 2 Kings 9. 11.
 So, you know the woman, and what her
 manner and conuersation was; so that I
 meane not to make any large discourse of
 her; for what can I speake which all men
 know not? and what all men know, why
 should I speake? Yet notwithstanding,
 pro more & amore, I will not altogether
 digresse from the common, & (as I conceiue)
 commendable course that is taken in per-
 forming offices of this nature. Solomon
 saith, that A woman that feareth the
 Lord shall be praised. Prov. 31. 30. and
 so*

so shall this vertuous woman be :

And the grounds of her due commendations are laid upon the due performance of

<i>Her dutie,</i>	{	<i>Towards God.</i>
		<i>Towards her Husband.</i>
		<i>Towards her Children.</i>
		<i>Towards her Seruants.</i>
		<i>Towards her Neighbours.</i>
	{	<i>Towards her Selfe.</i>

And within these limits this personall discourse shall bee determined.

De primo.

And heere not to shew you, how Religion and the feare of God was ingrafted in her from her childhood; how it grew up, was nourished, and increased in her youth; to speake nothing of her diligence in the publike seruice of God, her attending to the Prayers and Preaching of the Church; to speake nothing of her priuate reading, prayer and meditation; nothing of those

*holy and comfortable speeches used in the
time of her sicknesse, and specially that de-
sire of hers to be disburdened of this earth-
ly tabernacle, and to be clothed with a
better, euen Eternall in the heauens,
2 Cor. 5. 1. by all which shee testified, her
Faith in God, her Loue to God, and her
hope of immortality and eternall life; but
omitting all these, I will onely apply vnto
her that saying which was spoken of one of
her name, Elizabeth the wife of Zachary
the Priest, of whom it is said, as well as of
her husband, Luk. 1. 6. that shee was
iust before God, and walked in all the
Commandements and Ordinances of
the Lord without reproofe: *ἀμωμοῦ*, I
must not say, sine macula quoad Deum; I
may say, sine querela quoad hominem:
not the one, sine macula; for, Iustus ca-
dit septies in die, the righteous man
falleth seuen times a day, Prouerbs
24. 16. who is hee that is not preuented
 $\alpha\iota\tau\eta\iota\ \pi\alpha\rho\epsilon\gamma\gamma\iota\lambda\iota\mu\epsilon\tau\iota$ Gal. 6. 1. who is hee that
hath not sinned, by surreption, or infirmi-
ty? Yet I may say the other, sine querela;
whereof I thinke fit to make no other
proofe but this, that, during the time of
my*

my knowledge and acquaintance with her, which is now somewhat about three and forty yeeres, I neuer heard any complaint against her, nor any iust exception to be taken to her. And this for the first.

De secundo.

Secondly, as shee was Religious towards God; so was shee Dutifull towards her Husband: And here omitting those common duties (which yet are not so common as they should bee) of Loue, Obedience, Reuerence, Obseruance, Fidelity, and such like, all which were true, reall, and exemplary in her; I will onely apply vnto her that saying of Solomon: Prou. 31. 11, 12. The heart of her husband trusteth in her, he shall haue no neede of spoile, shee will doe him good, not euill, all the dayes of her life. Neuer did any mans heart trust more to the wisdom and prouidence of his wife, then his: insomach as I make no doubt, but that hee hath often praysed God for gining him such an helper, vpon whose Care, wisdom and Prouidence, he might cast the ma-

naging and ordering of the greatest part of all his worldly businesse; so that, as hitherto he hath done, he might securely Vacare Deo & musis; he was not in feare of any spoile at home, while hee was from home, for hee had a wife, that would doe him good, the greatest good shee could, not euill, not the least euill shee might, and that not for a time, but all the dayes of her life: and this for the second.

De tertio.

As shee was dutifull towards her husband, so was shee carefull ouer her children: And here omitting to speake of those common duties, of nursing her children, which many refuse to doe, as being too painefull and troublesome a piece of service, and providing them things necessary, as Hanna did for Samuel. I Sam. 2. 19. I obserue this as no small part of her commendation, that in their tender yeeres shee brought them vp in nurture or instruction and information of the Lord. Ephe. 6. 4. and taught them as Bathsheba did her Lemuel. Pro. 31. 1.
and

and therefore no maruell though her children rise vp, and call her blessed, Pro. 31. 28. and that wee might say of them, as Saint Iohn doth of the children of the Elect Lady, Wee haue found them ambulantes in veritate, Walking in the trueth. 2. Iohn 4. The which, next to Gods blessing, and their fathers Care, I must ascribe to her good and wholesome instructions; for shee seasoned those new vessels with sweete, pure, and wholesome liquor in their tender yeeres, and therefore, being taught in their youth the trade of their way, when they were old they did not depart from it. Pro. 22. 6. And this for the third.

De quarto.

As she was carefull ouer her children, so was shee Prouident towards her seruants; and therefore I may rightly giue vnto her that commendation which Solomon giues the vertuous woman. Pro. 31. 15. Shee riseth while is it yet night, & giueth the portion to her household, and the ordinary to her maides. It

was no small part of her commendations to
 be an early riser; but because many are early
 up, and neuer the neere, (as the prouerbe
 is) therefore shee is no sooner up, but,
 next to her private deuotions, she giues the
 portion and ordinary both to men and
 maid-seruants, providing them their meat,
 and allotting them their worke; and then
 shee doth not betake her selfe to her cham-
 ber, and sit still, which is not well; or
 gadde abroad a gossiping, which is worse;
 but, as it is in the 27 verse: Shee ouer-
 seeth the wayes of her household, and
 eateth not the bread of Idlenesse: as
 shee allotted to euery one his worke, so shee
 tooke order that they should ply their work,
 not suffering any of them, no more then
 her selfe, to eate the bread of Idlenesse.
 So that her house, in this respect, was like
 the house of Abraham and Sara, when
 they entertained the Angels, Gen. 18. of
 which a Father obserues thus; Senex
 currit, Abraham ranne to the flocke;
 puer festinat, the seruant hasteth, Sa-
 ra accelerat, Sara makes ready at
 once; nullus piger inuenitur in domo
 sapientis; no slothfull person is found
 in

in the wise mans house: *And this for the fourth.*

De quinto.

For her Carriage towards her Neighbours, shee was loving and friendly unto those among whom shee liued, and she was loving, friendly and mercifull, unto those of the poorer sort, which in some sort liued by her. For the one, it is said, aliquid boni propter vicinum bonum: it is good to haue some good neere a man, but to haue bonū vicinū, a good neighbour neere him, this is magnum bonū a great good. And therefore as one valued his house at an higher rate then otherwise it was worth, because it was situate among good neighbours; so I doubt not, but some of her neighbours haue found the saying of Solomon true in their owne experience, A neighbor that is neere, is better then a brother that is farre off, Pro. 27. 10. And as for the poorer sort, I may well apply vnto her that which Solomon saith Pra. 31. 20. She stretcheth out her hand to the poore, and putteth foorth her hands

hands to the needy; like Philemon that comforted the very hearts and bowels of the Saints. verse 7. And I doubt not, but the old saying, touching euery good thing, will be verifed concerning her; *Magis carendo quam fruendo cognoscimus; They will better know her by wanting, then by enioying. And this for the first.*

De sexto.

Sixtly and lastly, shee that was so carefull to performe her duty vnto others, could not bee carelesse of doing it To her selfe. And heere I may iustly giue her a double commendation, the first, negatiue or priuatiue; the second affirmatiue and positiue.

For the first.

And heere, by the way, I would not haue this priuatiue commendation slighted, as a matter of little worth; for the Poet telles vs, that, optimus ille, he is the best man, not which hath no faults, sed qui

qui minimis vrgetur, *but hee which hath the fewest and the least; and againe he sayth, Virtus est vitium fugere, it is a vertue to flie vice: and it is some commendation to liue in this corrupt world, and not to bee corrupted by it: And now to the point.*

Shee was none of those wherof there are many, that out of an Athenian humour giue themselves to nothing but to heare or tell some newes. Aēt. 17. 21. Shee was none of those idle huswiues wherof there are too many, which learne (a lesson soone learned) to goe about from house to house, yea not onely so, but they are also pratlers and busibodies, speaking things that are not comely. 1. Tim. 5. 13. Shee was none of those of whom Solomon speakes, whose fecte cannot abide in her house, nūc foris, now she is without, now in the street. Pro. 7. 11, 12. Shee was none of those whose apparrell Saint Peter sath, is outward, with broided haire and gold. 1. Pet. 3. 3. like those that hang a part of their owne or their husbands patrimony at their eares.

And to omit other particulars, (for it were

were easie to abound in this argument) she was none of those whose tongue is fire, a world of wickednesse, which setts on fire the whole course of nature, and is set on fire it selfe of hell. Iam. 3.6. There are not wanting in all places such, as with Dauus in the comedy, perturbant omnia, put all things out of course, and are neuer better pleased, then when with lying and slander they haue made a combustion among their neighbours: and this for the first.

For the second.

Her Positiue commendation ariseth from many grounds, but especially these three; her wise, discreet and gracious speech, her humble meeke and modest demeanour; and that which was her proper element, good huswiferie.

For the first.

I may apply vnto her that which Solomon writes of the vertuous woman, shee openeth her mouth with wisdome, and

and the lawe of grace is in her tongue. Pro. 31. 26. *Shee had well learned Dauid's lesson, Dixi custodiam, &c.* I said I will looke to my wayes, that I offend not in my tongue. Psa. 39. 1. *Therefore she suffered no corrupt or rotten speech to proceed out of her mouth, but that which was good to the vse of edifying, that it might minister grace to the hearers.* Ephe. 4. 29. *And herein shee was like vnto that good man, of whom Dauid spake, that was not onely mercifull and lent as shee did, but also guided her words with discretion.* Psal. 112. 5. *and this for the first.*

For the second.

Her Carriage and demeanour was very meeke, humble, & modest, as if shee had, as Saint Peter speakes of women, adorned or decked herselfe with humility. 1. Pet. 5. 5 *And although it pleased God, and the State to bestow vpon her husband double honour, that is, both of reuerence, & maintenance, whereby some honour must needes accrue vnto her, according to the rule of*
the

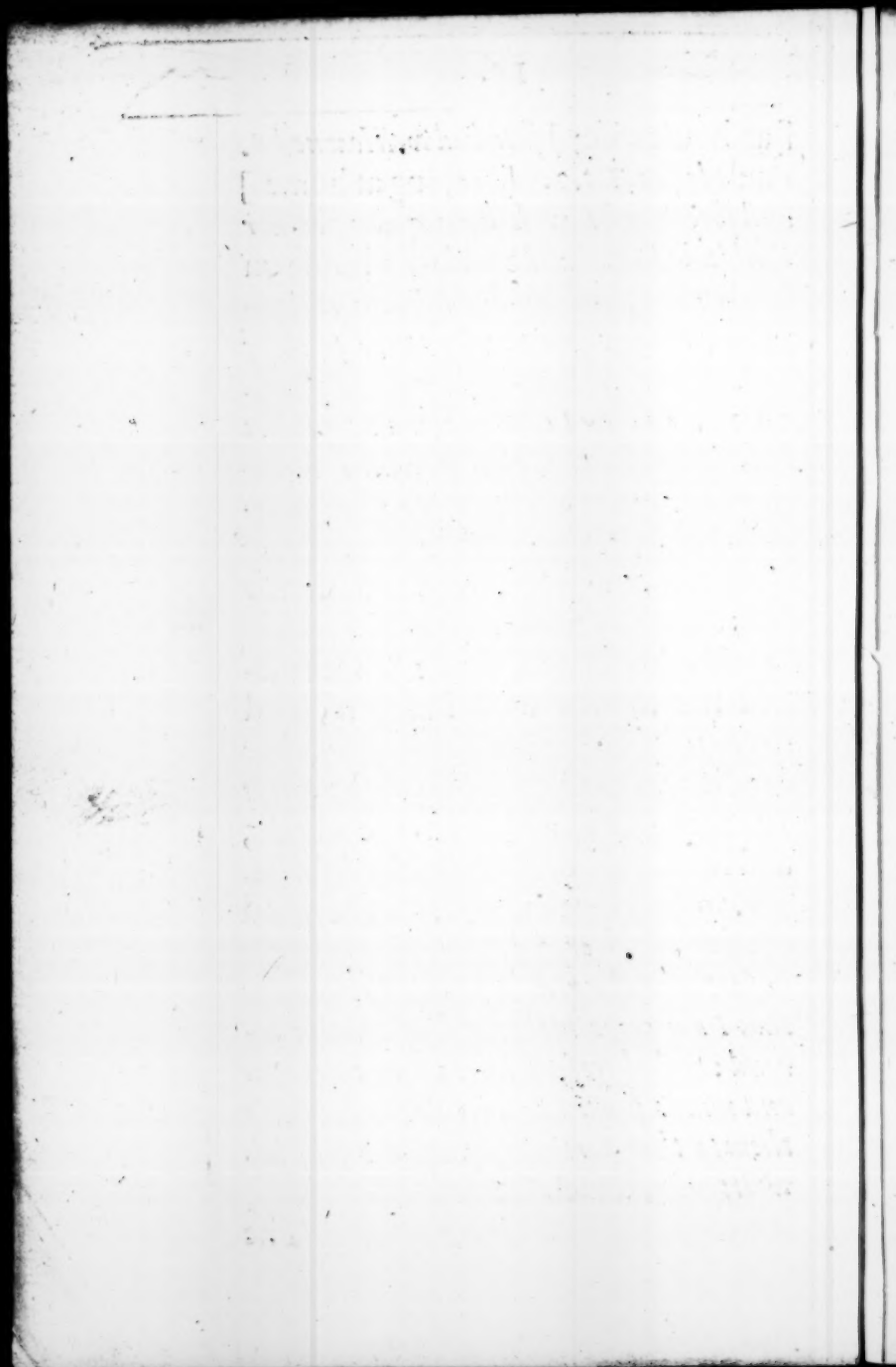
the Ciuill Law: Mulier conerescit viro ;
The honour of a woman, increaseth
 with her husbands; yet for al this she ne-
 uer carried too high a saile, but rather came
 short both in apparrell and behauiour, of
 others of her ranke and quality; as if shee
 had alwaies thought of these texts of Saint
 Paul, Bee not high minded, but make
 your selues equall to them of the low-
 er sort. Rom. 12. 16. *And that to the*
Philippians, In meekenes of mind let
 euery man esteeme of another better
 then of himselfe. Phil. 2. 3. *and that to*
the Rom. In giuing honour, goe one be-
 fore an other. Rom. 12. 10. *And this*
for the second.

For the third.

And that is, good huswifery; and
here I must, instar inertis poetæ, in
extremo actu deficere. I confesse ingeni-
ously, that I want termes to expresse my
selfe; and I may sooner doe her wrong
then right, in this maine part of her due
commendation. Onely thus much I say,
That shee answered well vnto her name,
 [an

[an housewife;] *shee had well learned S. Pauls lesson, Tit. 2. 5. [keeping at home,] and shee might well haue giuen for her Embleme, [the snaile with her house on her backe,] and for her Motto or Impresa, that which the scripture saith of Sara, [behold she is in her Tent] Gen. 18 10. and so I conclude, making only a litterall application of that which Solomon writes in the chapter so often alleaged already, the 31. of the Prouerbs, of the vertuous woman, shee sought for wooll and flaxe, & laboured cheerefully with her hands, ver. 13. shee girded her loynes with strength, and strengthened her armes. ver. 17. her candle was not put out by night. verse 18. shee put her hands to the wheele, and her hands did handle the spindle. ver. 19. and shee did not eate the bread of idlenesse. ver. 27. These things might be farther enlarged, but I must remember that I am come hither also of another errand: and therefore let vs auert our eyes and minds from her a while, and conuert them to that portion of scripture which is written in, Reucl. &c.*

The





THE TEXT.

REVEL. 14. 13.

*And I heard a voice from
heaven saying vnto me, Write,
Blessed are the dead which
die in the Lord: hereafter, or,
henceforth, yea, or, euen so
saith the Spirit, for they rest
from thir labours, and their
workes follow them.*

O Mitting generalities. I obserue
in these words three things.
The first is, a Proposition
of the happy and blessed
estate of all such as die in the faith of

B

Iesus

Jesus Christ. *Blessed are the dead which hereafter, or from henceforth die in the Lord.*

The second is the *Commendation* of this proposition, which is backed and strengthened *utrinque*, on both sides, *à parte antè*, *à parte post*, to shew both the truth, excellency, and dignity of it :

Before.

I heard a voyce from heaven saying unto me, Write.

After.

Euen so, or, yea so saith the Spirit.

The third is the *Probation* or prooffe of this proposition, shewing the causes why they are blessed that hereafter die in the Lord, namely, *because they rest from their labours, and their workes follow them.*

In the Proposition I obserue these things:

The

The first is the *subject* of it, which is, Dead men, *qui moriuntur*, they which die.

The second is the *quality* of this subject, how these men are qualified which are heere said to die, that is, they are vertuous and religious, *moriuntur in Domino*, they die in the Lord.

The third is that which is affirmed of these men which *die in the Lord*, or their state and *condition* after this life; They are blessed, *Blessed are the dead*.

The fourth is the *time* when this their blessednesse beginnes, *Amodo*, from hencefoorth, for although some men, together with the old interpreter, & one greeke copy that I haue seene, referre this *αὐτῶν* or *hencefoorth*, to the words following, and so reade the text, *hencefoorth so saith the Spirit*, yet Erasmus saith, that the greeke text, that is, that greeke text which he followed in his translation, ioynes this word with the wordes before, and reades it, as they doe in the *Geneua*, which *heereafter die in the Lord*; or, as the last translation doth, *which die in the Lord hencefoorth*: Yet

wee doe not condemne the other reading, and therefore in the margent of your Bibles, these words are added, or, *from hencefoorth saith the spirit*, and thus neither of these readings is disapproved.

Secondly, In the *Commendation* of this proposition I obserue these things.

First, that the sentence is, *vox de Cælo*, it comes not from earth, but from heauen: *I heard a voyce from Heauen.*

Secondly, the *party to whom* this voyce was directed, that is, vnto *Iohn* the beloued Disciple, called *Iohn the Diuine*: I thinke for those high, heauenly and diuine mysteries reuealed vnto him, *saying vnto me.*

Thirdly, that this proposition or sentence must bee *written*, that so it may not be forgotten, *write*, and this is before the proposition.

Fourthly, it is said *etiam*, yea: *Et hac particula confirmans est*, saith *Erasmus*, this is a particle of confirmation.

Fifthly,

Fifthly, it is commended by the testimony of the holy Ghost, *in terminis*, so saith the Spirit, &c. these two come after: therefore no doubt but this is a worthy sentence, that is so fenced and strengthened with commendation both before and after it.

Thirdly, in the *Probation* or proove of this proposition, I observe two arguments to ratifie and confirme it.

The first is drawne from that *immunity* and freedome from their labours, which these blessed ones haue that die in the Lord; *for they rest from their labours*, so the Geneva renders: *non operantur*.

The second is taken from the *reward* that they shall haue after this life, in these words, *opera sequuntur eos*, *their workes follow them*: Thus haue you the particulars of the Text, in handling whereof, I will first briefly paraphrase vpon the words, and take in, by the way, such notes as are obuius and

observable out of the words, and then I will insist onely vpon one poynt, which is the maine scope and drift of the text, namely, to shew you *the happy and blessed estate of all such persons as liue in the feare of God, and die in the faith of Iesus Christ.*

For the first.

Lest the warrefare of the faithfull in this world should bee too grieuous and vnsupportable, Saint Iohn propounds *amplissima premia strenue pugnantis*, most ample rewards to those that fight well, saith Marlorate. And, as before hee had propounded, (saith Calvin,) the horrible torments of Idolaters, so, now he sets downe the happy and blessed estate of the Faithfull, to stirre vp euery one to stricke, *etiam per Crucem*, Euen by the Crosse, to attaine vnto heauen, rather then liuing delitiously heere in this world, they should be damned with *Dives* in hell for euer.

[*I heard a voyce from heauen:*] This
is

is added, saith *Marlorate*, lest any man should doubt of the trueth and certainty of this Oracle, *q. d.* It is God which speakes this from heaven, and therefore you must belecue it, hee is able to performe and make good what soeuer he saith.

[*Write,*] That is, saith *Musculus*, *tam in corde tuo quam in libro*, not onely for thy present vse, but for the time to come, that posterity may receiue comfort thereby. And this is indeed one principall vse of the Scripture, to giue comfort to those that reade it, according to that of the Apostle. Rom. 15. 4. *Quaecunque scripta sunt, &c.* Whatsoeuer things are written afore time, are written for our learning, that we through patience and comfort of the Scriptures might haue hope.

[*Blessed are the dead,*] These words shew to whome this blessednesse belongs, namely to them which are dead. Where first obserue, that it is not to be had in this world, for men must bee dead first, and so it is most true which *Solon* told *Cræsus*, *Ante obitum nemo beatus,*

tus, no man is blessed before his death.

And secondly note, that howsoever these men in the text are dead, in respect of their bodies, & *quoad nos*, yet they are alive to God, for *God is the God of the living, and not of the dead*, as Christ told the Sadduces. Mark. 12.27. and felicity or beatitude is a condition of them that live and have their being, not of them that are utterly extinct.

[*which die in the Lord:*] This is specially to be referred vnto those, saith *Meier*, and to their consolation, *quos contradicentes occisura sit bestia: whom the beast should slay for their contradiction and opposition against it. q. d.* That is not to be feared which any man suffers for the Lord, because that instantly after their suffering they rest from their labours, and have everlasting happinesse in the Kingdome of heaven. But withall, saith *Bullinger*, they are said to *die in the Lord*, not onely which have suffered death, because they would not submit, either to the ceremonies of the Jewes, or idolatry of the Gentiles, as the Martyres in
all

all times, and specially in the Primatiue Church, but also all such as haue suffered vnder popish tyranny, and specially our brethren in the bloody time of queene *Mary*. And in this sence the words, *in domino*, may bee read, *pro domino* for the Lord: but I take them in the latitude of sence, and they are said to *die in the Lord*, which are ingrafted to him by a true and liuely faith, which rest and rely onely vpon him, which ioy and reioyce to be with him.

And this blessednesse of the faithfull, faith *Marlorate*, is opposed to the erroneous conceit of flesh and blood, which thinkes that the godly are most miserable of all men, because they be *tanquam oues*, &c. As sheepe appointed to bee slaine, as *Dauid* speakes, but the truth is, they are blessed, and that presently, yea God himselfe doth highly prize and value their sufferings, according to that, *Right deare is the sight of the Lord is the death of his Saints*. Psal. 116. 15.

[Henceforth, or, hereafter.] And heere

heere wee must not gather, that the faithfull which died in the Lord, were not blessed before this time, I meane, that these words were spoken, or that there is a *Limbus patrum*, where the fathers lay before the comming of Christ without blessednes: for we must know that, as Christ in respect of the merit of death and passion was *agnus occisus ab initio mundi*; the Lambe slain from the beginning of the world, *Reue. 13.8.* So, both *Abel, Enoch, Noah, Abraham, Isaac, Iacob*, and all the faithfull, were in a state of blessednesse, euen before the comming of Christ, though by and through Christ onely.

So that the word *hencefoorth*, or, *hereafter* shewes onely that from the very time of their suffering, they are entred into a state of blessednesse, and that before the last Iudgement.

[*Yea, or, euen so*] This is a terme of asseueration, whereby we doe strengthen and confirme that which we haue affirmed, as making no doubt or question of the truth of that which wee haue sayd.

[*Thus*

[*Thus saith the Spirit*] that is, the holy Ghost which is *doctor veritatis*, the teacher of truth, and was promised to the Apostles to lead them into all truth; This holy Spirit spake by the Prophets, as the *Nicene Creede* saith. and as saint Peter saith, *holy men of God spake as they were moued by the holy Ghost.* 2. Pet. I. 21.

[*For they rest from their labours,*] This is *amplissima consolationis & gaudij materia*, saith one, a most ample matter and argument of consolation; and why? because the labours of the godly, *brevi finiuntur*, saith Bullinger, are quickly ended, but the wicked shall never haue rest, neither day nor night, as it is in the 11. ver. of this chapter; And heere I cannot but see, and a little to incounter, with *Marlorate*, the foolishnesse of Papists, who reade this very scripture as a part of their office and seruice at the commemoration of the dead, whose soules (they say) are tormented in Purgatorie, when as there is not one place in al the scripture (in my opinion) that makes more against Purgatorie,

gatorie, then this: For they say that those which are in purgatorie suffer the paines (if not equall, yet) little inferior to the torments of hell, only putting this difference, that the torments in Purgatory shall haue an end, and so there is hope of comming out from thence, but the torments of hell are euerlasting, and so no hope of deliuerance from them, and yet the text here saith, *requiescūt à laboribus*, they rest from their labours, that is, not onely from all cares, troubles, pressures of body, anxiety of mind in this life, but much more from all torments, and tortures of the life to come: But to digresse a very little, will you know the reason why they teach the paines of Purgatory to be so grieuous: *vulgabo hoc sacrum*, He tell you: It is to this end, that men being terrified with those paines, might giue large money, euen whole Mannors, as they did in former times, to be deliuered out of these supposed and imaginary flames, by Popish indulgences: But to keepe to the point. We are to know, that The godly which goe out

out of this world, doe presently enioy rest, as the text saith, and this appeares by many other places of scripture, as First, Christ saith, *Verely, verely I say unto you, Hee that heareth my word, and beleueth in him that sent me, hath life euerlasting, and shall not come into condemnation, but hath passed from death to life.* John 5. 24.

Secondly, Saint Paul saith, *there is no condemnation to them that are in Christ, which walke not after the flesh, but after the spirit.* Rom. 8. 1.

Thirdly, the prophet saith, *Placatus ero, &c. I will be pacified for their sinnes, and no more remember their iniquities.* Ier. 31. 34.

Fourthly, the soule of Lazarus is immediately carried into Abrahams bosome. Luk. 16. 22.

Fiftly, Christ saith of the theefe on the Crosse, that had giuen testimonie both of his owne iniquity, and Christs innocency, *hodie mecum eris in Paradiso: to day shalt thou bee with me in Paradise.* Luke 23. 43.

Sixtly, Saint Paul desires to bee dissolued

wed and to bee with Christ. Philip. 1. 23.
all these places tell vs; that they which
die in the Lord, doe rest from their la-
bours, of what sort or kinde soeuer.

Againe, this doctrine, that they rest
from their Labours, and all those pla-
ces before mentioned, doe not onely
make against popish Purgatory, but
also against all those that say the soule
dies with the body, and shall bee raised
vp againe with it at the last day; but
besides that which hath beene said,
that text is against them, which saith,
God is not the God of the dead, but of the
liuing. Mat. 22. 32. And the saints doe
liue in respect of their soules, which is
their better part, but their body is layd
vp as seede in the earth, to grow vp a-
gaine at the last day. *1. Cor. 15. 26.*

[*Their workes follow them*] heere,
saith *Musculus et Meier*, *metonymia est*;
for workes are put *pro mercede*, for the
reward of workes; and this is that
which Saint Paul saith, *That which a*
man soweth, that shall he reape, Gal. 6. 7.
that is, the reward of that he soweth:
and againe, *We must all appeare before the*
tribunall

tribunall seate of Christ, that enery man may receiue the things which he hath done in the flesh, whether they bee good or euill.

2. Cor. 5. 10. that is, the reward of such things as hee hath done in the flesh.

And thus we see, as *Dauid* saith, verely there is a reward for the righteous, doubtlesse there is a God which indgeth the earth.

Psal. 58. 10. *Atq; hæc de paraphrasi.*

NOW I come to the note, and that is this, to shew you the happy and blessed estate of all such as die in the Lord, that is, they are blessed; and heere the sum of all that I haue to say, may bee reduced to these few words.

Magna gloria, multiplex gaudium; their glory shall bee great, their ioy shall bee manifold.

For the first.

The greatnesse of the glory of Gods saints appeares many waies, but specially by these first, because it cost Christ so deare to purchase it, both for himselfe and vs, *For Christ ought first to suffer*

fer and so to enter into his glory. Luke 24. 26. and it must cost vs deare ere we can enter into our glory, for wee must enter into the kingdome of God by many tribulations, Act. 14. 22. For this glory Peter was crucified, as histories tell vs, Steuen was stoned, Paul beheaded, and all the saints of God persecuted. Heb. 11. 35. and would not be deliuered, that they might receiue a better resurrection. vers. 38, therefore without question it is a great glory, which Christ bought so deare, both for himselfe and for vs, and for which we must suffer so much, ere we can enter into it.

Secondly, this glory will appeare the greater, if wee compare it with other things to which God hath imparted some glory in this present world, as the glory of the Lily is much, yea more then the glory of *Solomon* in all his royalty, Mat. 6. and yet the Lily is but the grasse of the field, *which growes to day, and to morrow is cut downe and cast into the fire:* and shall not our glory, the glory of the righteous be much more, which heere *doe flourish in the house of*
our

our God, and shall for euer hereafter
reigne in glory and immortality.

Thirdly, no doubt but the glory of
king *Solomon* was great, in his person,
ornaments, order of household, wise-
dome in discourse, and such like;
which caused the Queene of the South
to come from a farre country to see
him, but yet this is nothing to the glo-
ry of the Saints that shall bee hereafter
reuealed; for as she said of *Solomons* roi-
alty, that *the one halfe was not told her in
her countrey. 1. King. 10 7.* so I doe not
say the halfe, but, not the hundreth
part of the glory of the Saints can be
told vs in this world.

Fourthly, the glory of the temple
which *Solomon* built, was (no doubt)
exceeding great, for it was the glory of
the whole earth, & one of the famous
wonders of the whole world, yet this
is nothing to the glory of the spirituall
temples of God, the bodies and soules
of the faithfull, in whom God dwelles
now by faith, and they shall for euer
dwell with him, and behold his glory.

Fifthly, this glory must be exceeding
C great,

great, because the saints of God which haue had but a taste of it, haue spoken and written *tam magnifice, so magnificently* of it. The Prophet *Esay* saith, *the eye hath not seene, nor the eare hath heard &c. Esay 64.4.* which Saint *Paul* applies to the glory of the Saints hereafter, and saith, *the things which eye hath not seene, neither eare hath heard, neither came it into mans heart, are such as God hath prepared for them that loue him. 1. Cor. 2. 9.* And againe he saith, *I account the afflictions of this present time are not worthy of the glory that shall bee reuealed. Rom. 8. 18.* and againe, *The momentany lightnesse of our affliction procureth vnto vs a surpassing exceeding eternall weight of glory, and vñßarλw eis vñßarλw. 2. Cor. 4. pen.*

Sixthly, when *Peter* and *John* had seene but a glimpse of this glory in the transfiguration of Christ, *Mat. 17.* *Peter* thought himselfe in heauen, *bonum est esse hic*, saith hee, *It is good for vs to bee heere, let vs heere make three Tabernacles, &c. ver. 4.* but much more shall the glory of the Saints in heauen bee, when

when they shall not only see *Moses* and *Elias*, as heere *Peter* doth, but *thousand* and *thousands of Angels* ministering to God. *Dan. 7. 10.* yea euen *God himselfe* in the *beauty of holines*.

Seuenthly, the Saints are not destitute of glory, no not in this world, for so *Dauid* saith, *Let the saints be ioyfull with glory*, *Psal. 149. 5.* et nunc sumus filij Dei, saith *S. Iohn*, but then we shalbe made like vnto him. *1. Iohn 3. 2.* euen conformable to the image of his sonne, and that in glory. *Rom. 8. 29.* and if wee suffer with him, wee shall reigne together with him. *2. Tim. 2. 12.*

Eightly, their glory shall bee great, because they shall bee in one and the same place where *Christ* himselfe shall be; as appears by these places of scripture: where I am, there shall my minister be. *Iohn 12. 26.* Againe, *Iohn 17. 24.* *Pater, volo, &c. Father, I will that those that thou hast giuen mee, may bee euen with me where I am, that they may behold my glory.* And *Luke 22. 22.* Behold, as my Father hath appointed vnto me, so doe I appoint vnto you a kingdome, that you

may eat and drinke at my table, and sit
upon twelve seates, and indge the twelve
tribes of Israel. ver. 30.

Ninthly, their glory shall bee great,
because their inheritance is great, euen
no lesse then a kingdome, so saith
Christ, *venite benedicti Patris, &c. Come
ye blessed of my Father, possesse the king-
dome prepared for you from the beginning
of the world. Mat. 25. 34.*

Tenthly, the greatnes of their glory
appeares by the glory of their crowne,
and that is *Corona vite*, a crowne of life.
Iam. 1. 12. Corona iustitie, a crowne of
righteousnesse. *2. Tim. 4. 8.* and *Corona
incorruptibilis gloria*, an incorruptible
crowne of glory. *1. Pet 5. 4*

Lastly, to omit other arguments to
this purpose, their glory must be great,
because they are *the sonnes of God*, and
the glory of the sonnes must hold some
proportion with the glory of the fa-
ther; and to this end one obserues that
in the first to the Rom. and the second
verse, where we reade, *We reioyce in the
hope of the glory of God*; the old transla-
tion reades *in spe gloria filiorum Dei*, in
the

*the hope of the glory of the sonnes of God.
Atq; hæc de primo.*

For the second, the multiplicite
of their ioy.

As their glory shall be great, so shall
their ioy bee manifold, because it shall
come from many grounds and rea-
sons, as,

First, they shall haue ioy from the
blessed Trinity, *Videbunt regem in deco-
re suo*, saith *Esay*, *They shall see the king in
his glory. Esay. 33. 7.* of which Saint *Au-
stin* saith, that could the wicked but see
God euen in their torments, they
would not desire to bee freed from
them, and not to see him.

And Saint *Chrysostome* saith, that it
is the greatest punishment in hell, to be
remoued from the glory of God.

And Saint *Bernard* saith, that is
true and only ioy, which is conceiued
of the Creator, not in the creature,
which ioy when thou hast, *nemo tollet
à te, no man shall take from thee. Iohn 16.*

22. In comparison whereof *Omni voluptas dolor*, saith he, *Omni incunditas maeror*, &c. All pleasure is but paine, all ioy sorrow, euery sweet thing bitter, *quicquid delectabile molestum*, whatsoeuer may delight is troublesome and offensive, inasmuch as Gods goodnesse doth infinitely exceed all created goodnesse.

Againe, that which now they beleeue, they shall then see, that is, Christ in his humanity, of which Bernard saith, *plenum prorsus omni suauitatis dulcedine videre hominem hominis conditorem*. This is the falsnesse of all sweetnesse, to see a man the maker of man, y^e a they shall see him, in that nature which he assumed, exalted at the right hand of God Ephe. 1. 20. And to end this point, wee shall then enioy that which now at the end of our sermons wee pray for; Euen the comfortable fellowship of God the holy Ghost, which doth heere guide vs with his counsell, and after that shall receiue vs with glory. Psal. 73. 23.

Secondly,

Secondly, they shall haue ioy
in respect of the place where
they shall be.

First, it shall bee a lightsome place,
they shall need no candle, *the Lord shall
giue them light*, Reuel. 22. 5. *et in lu-
mine tuo videbimus lumen, in thy light
we shall see light.* Psal. 36. 9.

Secondly, it is a most pure and vn-
defiled place, no vncleane thing shall
come thither. *Reuel*, 21. vlt.

Thirdly, it is a spacious place, for
in it are many mansions, *John* 14. 2.

Thirdly, they shall haue ioy in
respect of their society they
shall enioy.

The number of the faithfull shall be
so great as no man shall number them.
Reuel. 7. 9. And if *Peter* were so rai-
shed onely with the sight of *Moses* and
Elias, as that he said, *bonum est esse hic,*
it is good to bee heere, as before I shewed

you, much more shall wee be rauished with ioy, in this sence, to *sit downe with Abraham, Isuac, and Iacob, in the Kingdome of heauen.* Mat. 8. 11.

Fourthly, wee shall haue ioy from our glorified bodies.

Then our bodies shall be honorable, beautifull & illustrious, *it is now sowne in dishonour, but it riseth againe in honour* 1. Cor. 15. 43. It shall bee incorruptible, *for this corruptible must put on incorruption.* ver. 53. It shall be agill, nimble, impassible, euen a spirituall body. ver. 44. in a word, it shall bee like the glorious body of our Lord and master *Iesus Christ.* Philip. 3. 21.

Fifthly, they shall haue ioy from the very consideration of hell from which they haue escaped.

Then

Then they shall see all the vngodly of the earth turned into hell, yea all their and Gods enemies drowned in perdition, as the *Israelites* saw the *Egyptians* dead vpon the sea banke *Exo. 14. 30.* *Et latabitur iustus cum videris vindictam*, the righteous shall reioyce when he sees vengeance, *Psal 58. 6.*

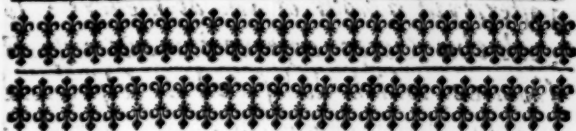
Sixthly and lastly, wee shall haue ioy from the World, out of which wee are deli-
uered.

We are now released from all those penall miseries that are in it, yea from the deaths of it, *in mortibus frequenter*, saith *Paul*, in deaths often. *2. Cor. 11. 22.* now *transire de morte ad vitam gaudium duplicat*, saith *Bernard*, it is a double ioy to passe from death to life: and now like men that haue made shipwracke, and yet with *Paul* and his company are come safe to land. *Acts 27. vlt.* Wee may with securitie behold this *sea of glasse*, the World, as *Saint Iohn* calles

calles it. Reu. 15. 2. wherein men are tossed and turmoyled, as the disciples in the shippe. Matth. 14. 24. and then our ioy shall bee the greater, because our danger which wee haue escaped was the greater: for as Saint *Austine* saith, *quanto maius periculum in praelio, tanto maius gaudium in triumpho: exultant nimis quia timuerunt nimis*: By how much their danger was the greater in the conflict, by so much shall their ioy bee the greater in the triumph: they doe reioyce exceedingly because they feared exceedingly. These things might bee further enlarged, but if I haue spoken that which may induce you so to leade your liues, as that one day you may bee partakers of these ioyes wherewith your hearts are now inflamed, I haue spoken enough.

Laus Deo.

THE



THE TEXT.

ROM. 2. 16.

At the day when God shall iudge
the secrets of men by Iesus
Christ according to my Gos-
pel.

WEE haue here before vs
presented vpon the
Stage of Mortality, all
that death hath left
vs, of that Pious, Pain-
full, Graue, and Reli-
gious Diuine, Master Doct^r Montfort:
and what is that but the ruines of that de-
cayed Tabernacle, wherein a godly soule
inhabited no lesse then fourescore and
odde yeeres. But as euen the instruments
of

of worthy atchieuements, are prized by posterity in honour of the atchieuers; so doth this Corps deserue its due respect from vs, which did spend it selfe, and was spent for the good of Gods Church I did little thinke, that I which was so lately called to honour the O'sequies of the wife, should so soone after be inuited to performe the like du y to the husband. For though the extremity of his age promised no long suruiuall, yet it threatned not so soone a dissolution. But it seemes, a paire of true Turtles they were, their loues and liues bound up, and bounded together; of whom it may bee said, as it was of Saul & Iona- than: Louely and pleasant were they in their liues, and in their death little or nothing, diuided. 2. Sam. 1. 23. They were both so happy as to see many dayes, and in the end to shut them up in peace. And now God forbid, (seeing that if euery meane man, after a life & that some- time inordinatly led, may yet find a merce- nary tongue to set him foorth to the world with commendations after his death,) God forbid (I say) that we should suffer this worthy Doctor to descend to his graue
in

in silence, as if in his life, hee had done nothing worthy our remembrance or imitation; God forbid that we should suffer his manifold vertues to be buried in obliuion: God forbid but that we should do him some right in performing these his funerall rites, and making an honourable commemoration of him. Thus Dauid commended Abner, 2 Sam. 3. 34. Elizeus, Elias. 2 King. 2. 12. And Saint Paul those Saints of God, of whom the world was not worthy. Heb. 11. 38. and this is the last seruice that I can performe to this worthy Doctor and my Deceased friend. And now hauing thus let my selfe into my matter, I will buckle to my businesse, and finish all in as few and plaine words as I am able.

And heere omitting first, to speake of his parentage and discent, of whom though I must not say, as Vlysses in Ouid saith of himselfe, Deus est, Yet I may say, and that truely, Decus est in vtroque parente, Hee was well and generously bred one both sides.

Secondly, to speake nothing of his education answerable to his birth and quality, being

being well instructed in his tender yeeres, in all those things quæ æquum est liberum scire adolescentem, which are fit for a free and ingenuous young man to know as the Poet speaketh.

Thirdly, not to tell you how in his youth hee profited so well in learning, and caried himselfe so well in a modest gravity, as that with Timothy hee began betimes to be a profitable Preacher in the Church of God.

Fourthly, not to enlarge my selfe by shewing how it pleased God to bestow upon him those tria genera bonorum: three sorts or kinds of good things, namely, animi, corporis & fortunæ, of minde, body, and fortune as they are commonly called.

1. Of minde.

God had given him valid and strong intellectualls, sharpenesse of wit, soundnes of iudgement, strength of memory: And withall linguam solutam, a free and ready, yet deliberate speech, whereby he could, id perite eloqui quod recte sentiret

tiret ; deliuer in good and perfect termes the issues and conceptions of his minde : and for his learning, it was eminent and vniuersall, for hee was (as I may so speake) helluo librorum, a deuourer of bookes, and hee had not such plenty of bookes for shew, but for vse; his eyes and fingers had beene in them all, and his labours herein were so succeßfull, that as they which are good Christians can make scripturas abire in mores, the scriptures to turne into their manners, so was hee so good a proficient in his studies, as that he turned his bookes into his memory, and so made vse of them vpon any occasion, so that whereas he was not without one or two standing libraries for himselfe, at length hee became a walking library for others. I omit to speake of his plentiful knowledge in the Scriptures, of whom I may say (as Saint Paul of Timothie) that in some measure he knew them of a child: 2.Tim. 3.15. His skill in the Originall learned languages, Hebrew, Greeke, and Latine, his manifold lections and collections of the Fathers, his extraordinary knowledge in vulgar Languages, wherein there is some

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learning,

learning, but much wit; the French, Italian, and Spanish tongues; his diligent perusing of Histories, both ancient and moderne, forraine and domesticall; his admirable facultie in Preaching, whereby (besides the worth and waight of his matter) in a milde and gracious manner of deliuery hee did so let himselfe downe (as I may say) into the mindes and affections of his auditours, as that hee chained their eares to his tongue, and hee was sooner weary of speaking, then they of hearing.

2. Of body.

And here besides many other naturall endowments, God had giuen him a strong constitution, as appeares in this, that, through Gods blessing and his owne care, hee preserued this tabernacle of his farre aboue the ordinary age of men, retaining the vigour and strength of his wit, memorie and discourse, if not intirely, yet in some good measure, euen to the last, and being but little trouble to himselfe, and to others none at all.

Lastly, for the goods of Fortune, (let no
man

man be offended with the word, when wee know all what we meane) he had, if not all, yet the most of those things, *quæ vitam faciunt beatiorem*, as Martial speakes. Among the rest it pleased God to blesse him with a good and louing wife; by whom, though he had not a numerous, yet a vertuous issue, of which some remaine to praise and blesse God at this day; And for other temporall estate, though he had not so much as many of his ranke and qualitie haue, yet had he enough to make him vp a competent, and so withall an happy patrimony, Contentation.

But omitting the further enlarging of these considerations, I haue a more speciall, sure, and substantiall ground of that commendation which I meane to giue him, and he most iustly deserued, and that is taken from the discharging of those duties, which he owed to himselfe, his neighbour, and especially to Almighty God. And this partition of Offices comes not out of the schoole of Panætius, but is taken out of Saint Paul in his Epistle to Titus. cap. 2. vers. 12. where wee are taught to liue soberly, and righteously,

and godly, in this present World; where you may see that a Christian mans life standeth in the performance of these three duties, Sobriety, Iustice and Pietie; Sobriety, in respect of himselfe; Iustice, in respect of his brother; and Pietie, in respect of God: and in the doing of these three duties, stands the Basis and groundworke of this worthy Doctors commendation.

First of Sobriety.

In speaking of which, I will not digresse from the old distinction, that, Sobriety is a moderation of our mindes and desires, Circa victum, vestitum & honores, about meate and drinke, apparrell and raiment, honours and preferment, and in all these his Sobriety and moderation was eminent and remarkeable.

I. For Diet.

Although hee alwayes loued and kept good hospitalitie, and could not abide to eat his morsells alone, as Iob speaketh,
Iob

Iob 31. 17. yet hee knew that saturitas panis, was one of the sinnes of Sodom, Ezek. 16. 49. and therefore hee was alwayes carefull to obserue a moderate and temperate diet, remembring the Apostles rule, Be not drunke with wine wherein is excesse, but be yee filled with the holy Spirit, speaking to your selues in Psalmes and Hymnes, and spirituall Songs, making melodie to God in your hearts. Ephes. 5. 18, 19. And so much for that.

2. For Apparrell.

For his apparrell, his rule was that of Isocrates to Demonicus, οὐκ ἐν τῷ ἰδίῳ φιλῶμεν λῶς, ἀλλὰ μὴ κακῶς, that his apparrell should rather bee comely and necessary, then costly and superfluous : hee could not be taxed with that fault, which is laid to the rich mans charge in the Gospel, ἐνδύσασθε πορφύραν καὶ βύσσινον, hee was cloathed in purple and fine linnen, καὶ ἑμέραν euery day. Luke 16. 19. And although I thinke he was not iust of the Poets minde, forma virum neglecta

deceit; it becomes a man to neglect forme and fashion, especially in apparrell, yet sure I am, he tooke more care that the hidden man of the heart should be vncorrupt, then his apparrell gorgeous. 1 Peter 3.3. And this for that.

3. For Honours.

It is true indeed, that he had bestowed upon him a competencie (as I may call it) of honour, and that both in the Church and Common-wealth: But hee affected a more retired life; for certainly had his desires beene but according to the many opportunities that were offered, hee might haue long since beene otherwise dignified: and thus wee haue taken a view of him, in respect of that dutie which he ought to himselfe, and we haue found him temperate in respect of his Diet, sober in respect of his apparrell, and moderate in affecting, or rather indeed little or nothing regarding the honour, and preferment of this present world: And this for the first.

For

For the second.

As he owed a dutie to himselfe, so hee owed a dutie to his neighbour, and this is Iustice: and here I must consider him, first as a publike person, and then as a private man: a publike person, and that either in the Church, or Common-wealth. And,

I. In the Church.

He knew very well Saint Pauls saying, Incumbit mihi, &c. Necessitie is laid vpon mee to preach the Gospel, 1 Cor. 9.16. and therefore as a good Incumbent he preached the Gospel, especially (though not onely) to those whose soules were committed vnto him, and that both opportune, importune, in season, out of season, as the Apostle speakes. 2 Tim. 4.2. and he ioyned together, those things which seldome meete together, frequent and learned preaching, as both the Court, and Citie, and Countrey can testifie.

II. In the Common-wealth.

*I meane, as hee was a Iustice of Peace:
 And here I may giue him that commendation which Tacitus giues a great man, Nihil in penatibus eius venale aut ambitioni peruium, Neither bribery nor corruption could creepe into his house. It was not a gift in the bosome, nor the importunitie of a friend, that could diuert him from the plaine and direct way, in the administration of Iustice. And I verely thinke, hee might rightly vse that Apology of Samuel made for himselfe, Whom haue I wronged, or of whose hand haue I receiued any bribe to blinde mine eyes therewith, and I will restore it you. 1 Sam. 12.3. And you I presume may answere as they doe, Thou hast done vs no wrong, nor hast taken ought of any mans hand, verse the fourth. And thus for his publike Iustice.*

2. As a priuate person.

*And here we finde him as well virum
 bo-*

bonum as ciuem bonum, as well a good man in his priuate carriage, as a good Church-man, or Common wealths man in his publike. He was most iust in the obseruation of his contracts, neuer offering, often suffering wrong. It seemes he often thought of Saint Pauls precept, If it be possible, and as much as in you lieth, haue peace with all men, and therefore, liuing so long in the world as he did, and sometimes among such men as he did, and hauing to doe with such a number and variety of men and matters as he had, among many vniust vexations, and as many needlesse prouocations, hee neuer had suit with any man at the Law, whatsoeuer iniuries were offered vnto him. He was a iust man of his word, like that good man of whom Dauid speakes, That sweares to his neighbour, and disappoints him not, though it were to his owne hindrance, Psal. 15. 5. and he might say with Dauid, I will walke in mine house with a perfect heart, I hate the finnes of vnfaithfulnes, there shall none such cleaue vnto me. Psal. 101. 4. And thus wee haue taken a view, and but a view of
that

that duty which he performed to his neighbour; and wee haue found him a conscionable Churchman, a good Iustice, and a iust man. And this for the second.

For the third, Pietic.

Hee owed also, and that most chiefly, a duty to God, and that is Piety. This he ioynd vnto his iustice; for as one saith, penes Deum nec pietas sine iustitia, nec iustitia sine pietate valet: with God neither piety without iustice, nor Iustice without piety is worth any thing. And this his piety appeares by many arguments, especially these.

First, he was genuinus Ecclesiæ Anglicanæ filius; a true sonne of the Church of England, I meane a true Protestant; hee was as farre from popish superstition, as factious singularity, no more affected to the Conclauce of Rome, then addicted to the Parlour of Amsterdam. Secondly, hee testified his pietie by his diligent attendance vpon Gods seruice, wherein hee shewed himselfe a lively patterne of devotion.

Third-

Thirdly, hee testified his piety by his unfeigned loue to Gods Ministers: he was neuer more merry (and he was alwayes as merry as an other) then when hee had his brethren of the Clergy about him, he was alwayes ready *ἡμεῖς καὶ ὁ λόγος ἀπὸς αὐτοῦ*, to helpe them by word & deed, as the Poet speaketh: his kind and lowing entertainment of them at home, his sweet and affable carriage vnto them abroad, his protecting of them from iniuries to the uttermost of his power, his speaking and writing for them vpon any iust occasion, are sufficient arguments of his unfeigned loue towards them.

Fourthly and lastly, his dayly setting aside some part of the day for his prinate deuotions and Soliloquies with God, and that which doth crowne all the rest, his most happy and blessed departure, his patience vnder the hand of God, his assurance in God, his hope of glory and immortality, are all sufficient testimonies of his pietie. And thus also I haue taken a suruey of his performance of that duty which he owed to Almighty God, and I haue found him a right and genuine child of the Church, a diligent and deuout frequenter of Gods ser-
uice

uice, a true and vnfeigned louer of his seruants the Ministers, a carefull obseruer of priuate deuotions, and one that liued in the feare of God, and dyed in the faith of Iesus Christ. I might inlarge my selfe further, and shew you,

First of all his sincerity & vprightnes in the performance of all these duties, for as the Poet sayes, *ὁ δὲ θεὸς ἀρετῆς, ἀλλὰ τὴν αἰδέσθαι*. He desired rather to be, then to seeme good.

Secondly, his fatherly care in the education of his children. And herein he shewed himselfe to be the sonne of Abraham, of whom God gaue this testimonie; I know Abraham, that hee will command his sons and his houldhold after him, that they keepe the way of the Lord, to doe righteousness and iudgement. Gen. 18. 19.

Thirdly, that hauing but one sonne, hee dedicated him to the seruice of God, whereby to his great comfort all his life after hee might call him *ὁ κύριός μου καὶ σύνεργός μου*, not only his sonne, but his fellow Labourer in the Lords Haruest.

Fourthly, I cannot passe by his true and hearty loue vnto Musicke, and his skill
in

in it, which shewed he was Harmonicè compositus, as well able to set in tune his affections, as his voyce or instrument.

Fifthly, I cannot but see and remember his courtesie and affability towards all men: of whom I may say, as Cicero doth of Caius Lælius; quis Caio Lælio comior? Who was more courteous then Caius Lælius? who was more gentile, affable and courteous, then this worthy Doctor?

*Sixthly, his liberty and freedome of speech, as occasion serued. And as his speech was free, so was it Sermo sale conditus, seasoned with salt, as the Apostle speaks. Col. 4. 6. And I may well apply vnto him the wordes of Cicero: He was homo affluens omni lepore & venustate; and againe, magna in homine iucunditas, magnus in iocando lepos, in his ordinarie discourse hee abounded in wittie, pleasant, and facetious passages. And if hee liked the company, (and hee liked none but such as was worth the liking) he was (as I may say) the very life of the company; for hæc demum vita vitalis est, (saith one) when men hauing unbent their minds
from*

from their necessary and more serious studies; can dispose themselves (especially at meales and other vacant houres) vnto harmelesse mirth, and innocent recreation. Neither did I meet with any man in all my life, on whom I might better fasten Horace his commendation.

Omne tulit punctum, qui miscuit
vtile dulci.

That man deserues most ample
commendation,
Who mingles others profit with
his recreation.

Seauenthy, his firmnesse and faithfulness to his friend. He was, as Maximus saith, firma protectio, &c. a firme and sure refuge to his friend, a good Monitor, Counsellor and Co-operator vnto him; in prosperity, and in aduersity a most ready Co-adiutor.

*Eighty, his charity and liberality to the poore. It seemes he thought with Phocion, that mercy to the poore was no more to be remoued out of a man, then the Altar out of the temple. And therefore to doe good and distribute hee did not forget,
because*

because he knew that with such sacrifices God was pleased, Heb. 13. 16.

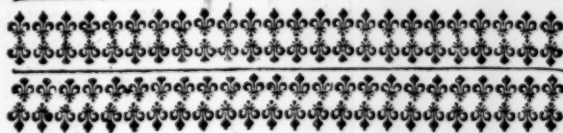
Ninthly, Hee was a sure friend unto poore Schollers, who will better know him now by wanting him, then formerly they did by enioying him. And hereof we haue many witnesses, and among the rest my selfe, who haue been known and beholding to him more then 42. yeares. I haue receiued much good counsell and many directions from him, especially in my studies, when first I tendred my seruice to the Church of God. At which time I well remember he gaue me three rules of Preaching, which as well as I could I haue hitherto punctually obserued. The first, that I should goe vp into the Pulpit; which was to be obserued against those that seldome or neuer come there. The second, that I should say something, that is, something worthy the hearing; to be obserued against those which goe thither, but say nothing worth the hearing. The third, that I should come downe againe; to be obserued against those that goe vp and say something worthy the hearing, but neuer know when to make an end.

These

These rules after I had many yeares practised, and taught them vnto others, I was bold to aske him where hee had them: hee answered me (as I remember) out of Luther, and therefore euer after I did the more highly prize them, as well for the authors, as for the relators sake. These and the like fauours not onely I, but many other young men did find at his hand, who dayly repaired vnto him tanquam ad Oraculum, and from him they receiued a perspicuous resolution in their doubts and difficulties. And he endeared his learned counsels with such a louing and sweet conuersation, as that quoad poteramus, as Tully saith, we desired à senis latere nunquam discedere, such content did we take in the company of this old and good man.

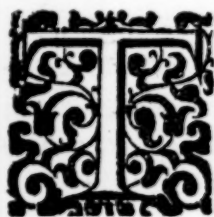
These and such like might be further enlarged; but I must remember that I am come hither also vpon another employment; and therefore leauing him in the hands of God (in whom no doubt he resteth.) Let vs turne our eyes and attention to that portion of Scripture which is written

In Rom. 2, 16.



THE TEXT.

Rom. 2. 16. At the day when
God shall iudge the secrets
of men by Iesus Christ, ac-
cording to my Gospel.



He coherence of these
words with the former
is this. In the verse go-
ing before, Saint Paul
saith, that the *Gentiles*
did shew the effect of
the Law written in their hearts, their
consciences also bearing witnesse, and
their thoughts accusing or excusing one
another: now for as much as many
(saith Gualter) *cum propria conscientia*

E

pugnam

and
I will
in thy
name
say thou
lovest it
to the
end of all

you shall
reap from
the seed

*pugnam suscipiunt, make warre with their owne conscience, and as much as in them lies, euen suffocate and choake those very thoughts which would accuse them; therefore rursus postremi iudicij meminit, hee puts them in mind againe of the last iudgement, and refers them, saith Calvin, ad diem Domini, to the day of the Lord, not that then only the conscience shall accuse or excuse (for it doth that euen now in this present world) but to shew, saith Calvin, quod tunc quoque iste accusandi & defendendi rationes sint valiturae, that euen then accusations or excusations of conscience shall bee most powerfull and effectuell; and that mens consciences shall not bee extinguished by Death, saith Gualter. For those cogitations which shall then accuse vs, are these, quae nunc sunt in nobis, which are now in vs, saith Origen: and therefore there is no doubt, but the conscience of Iudas shall as directly and effectually accuse him at that day, the day of Iudgement, for betraying of Christ, as it did immediately after the fact, when he came to the Elders with
the*

the price of iniquity in his hand, and said, *I haue sinned betraying innocent blood.* Mat. 27. 4. Wherefore, beloued, let vs stand in awe of our owne conscience, *Te ipsum reuerere, reuerence thy selfe is a good rule.* Let vs take heed that wee doe not cauterize or seare our conscience in this present world, or if wee doe, yet let vs know that death will euen quicken and reuiue it, and the day of Iudgement will lay it open, at which time it will as plainly and peremptorily accuse vs, as it doth now checke and bite vs immediately vpon the committing of any great or scandalous offence whatsoever. And so much for the Context or coherence of these words with the former:

The Text it selfe commends to our consideration a description of the last iudgement, and that by five seuerall circumstances, as *Aretius* hath obserued.

The first is, *the Time, Quando? In die quo, &c. In the day which.* A time most certaine in it selfe, and knowne to

God, though vncertaine and vnkown
to vs.

Secondly, *A quo iudicium hoc? who is the Author of the Iudgement? Indicabit Deus, God shall iudge.*

Thirdly, *Qua materia huius Iudicij? what is the matter or subiect of this Iudgement*, and that is, *τὰ κρυπτα τῶν ἀνθρώπων, the Secrets of men; quasi diceret, Those sinnes and those men shall then be punished, which in earth by reason of their secrecie, omnem censuram subterfugerunt, saith Aretius, haue escaped all censure and punishment.*

Fourthly, *Qua Formula futuri iudicij? after what manner, forme and tenor shall this iudgement proceed? it is answered by S. Paul, according to my Gospell. The Gospell which Paul preached shall be (as it were) regula huius iudicij, the rule and forme of this Iudgement.*

Fiftly and lastly, *Quis Praeses huius iudicij, who shall be President or chiefe Iustice at this Assize? it is answered, per Iesum Christum, by Iesus Christ. Hee is the man by whose mouth God will giue sentence vpon the secrets of mens hearts,*

hearts, at that day of Iudgement.

These are the parts of the Text, and of these, as it shall please God to enable mee with his holy Spirit, and the time with your patience conueniently permit.

For the first, *In die quo.*

He saith, *In the day*, (saith *Aquinas*) *non ad designandam temporis qualitatem, sed absconditorum manifestationem*, not to make knowne the qualitie of the time, but the manifestation of things that are hid and secret: for then, saith *Peter Martyr*, those very cogitations and accusations of our own conscience, which we will not now heare or regard, *tunc à Domino proferentur in lucem*, then the Lord shall bring to light, according to that saying, *The Lord will come, and will lighten things that are hid in darknesse; and make the Counsels of the heart manifest.* 1. Cor. 4.5.

Then (saith *Dionysius Carthusianus*) the bookes of Conscience shall be opened, euen those bookes of which *Daniel* speakes, *The Iudgement was set, and the bookes were opened.* Dan. 7.10. And

Iohn in the Reuelation saith, That when the dead both great and small did stand before God, then were the bookes opened. And another booke was opened, which is the booke of life, and the dead were iudged of those things that were written in the booke, according to their works, *Reu.* 20. 12. And therefore though now, as *Bullinger* saith, men dissemble, and of this are willingly ignorant, as *Peter* saith, 2. *Pet.* 3. 5. *aderit tamen Dies* (saith he) a day will come, wherein the secret hypocrisie of men shall bee laid open: and he addeth, *Circumstantiam temporis*, (saith *Hemmingius*) *propter hypocritas*, the circumstance of time, because of hypocrites, which contemne this iudgement, and hide the secret impuritie of their hearts with hypocrisie.

And lastly, *Diei certi meminit*, (saith *Gualter*) hee mentions a certaine day, *ut hunc iam constitutum ostendat*, that hee might shew that this Day is already appointed. And this Day is called *Dies Domini*, the Day of the Lord, 2. *Pet.* 3. 10. because hee hath appointed a Day wherein he will iudge the world in righteousness, *Act.* 17. 31. and this for the first.

For

For the second, God shall iudge.

And heere *Aquinas* saith, *ostendit etiam Authorem iudicij*, he sheweth also the Author of this Iudgment, when he saith, *iudicabit Deus*, God shall iudge: so saith *Dauid*, that the Lord commeth, and that it should not be forgotten, hee saith it againe, hee commeth to iudge the earth, he will iudge the world in righteousness, and the people with his trueth, Psalm. 96. vlt.

So in the place last mentioned before, God hath appointed a day wherein he will iudge the world. So that this iudgement is a worke of the blessed Trinity, being *opus ad extra* (as the schoole men speake) and so common to the whole Trinitie. And surely if those censures which bee dayly executed by magistrates, be *Iudicia Dei*, Gods iudgements, and so they are stiled by *Moses*, Deut. 1. 7. no doubt but this Iudgement wherein the Sonne of God shall bee President, may rightly bee called his Iudgement: *iudicabit Deus*, God shall iudge. And this for the second.

For the third, *Iudicabit Deus secreta hominum.* God shall iudge the secrets of men.

And here *Aquinas* saith, *determinat de quibus erit iudicium*, hee determines the matter or object of this iudgement, when hee saith, the secrets of men, *de quibus nunc homines iudicare non possunt*, of which now men cannot iudge: for as *Theophylact* saith, *homines de manifestis tantummodo Iudices sedent*, *Deus verò occulta iudicat*; men doe sit as Iudges of things only that are manifest, it is God that iudgeth of things which are secret: and this part of the description of the last Iudgement is very pertinent, that men may know, saith *Calvin*, *ultimas illas cogitationes*, that those uttermost thoughts and cogitations, which are now altogether locked vp in the closest Cabinet or corner of their hearts, *tunc in lucem prodituras*, then they shall bee brought into the light; and if we beleeue *Hemmingius*, *omni creaturarum conspectui, &c.* shall be layd open to the view of all creatures. To which purpose *Brentius* alleadgeth the text of Saint Paul,

Paul, which in part I mentioned before, *iudge nothing before the time, untill the Lord come which will enlighten the hidden things of darknesse, & patefaciet consilia cordis, and will make manifest the Counsels of the heart*, 1. Cor. 4. 5. So that then shall bee iudged not onely the open and shamefull act of *Absalom* which abused his Fathers Concubines upon the top of the house, in the sight of all *Israel*, 2. Sam. 16. 22. but also that secret and diuellish plot that *Ionadab* and *Amnon* laid for the betraying and defiling of *Thamar*, 2. Sam. 13. 5. Then shall be iudged not only that open and horrible treason of *Iudas*; *quid dabitis mihi, & tradam illum vobis? what will you giue mee, and I will betray him vnto you?* Mat. 26. 15. but also the hidden and secret diffimulation of *Ananias* and *Sapphira*, that agreed together to tempt the spirit of the Lord, Act. 5. 9. *God shall iudge the secrets of men.* And this for the third.

For the fourth, *Secundum Euangelium meum, according to my Gospell.*

Heere is shewed, saith *Aquinas*, *dorina*

Et rina ex qua habetur fides de hoc iudicio,
the doctrine upon which the faith of this
iudgement is grounded, and that is, faith
Paul, according to my Gospell, for it is
the Gospell, according to which sen-
tence shall bee giuen at the latter day,
for so faith Christ himselfe in plaine
words, *verbum quod loquutus sum indi-*
cabit eum in die nouissimo, the word that
I haue spoken shall iudge him at the latter
day. Ioh. 12. 48. And Paul faith heere,
according to my Gospell, *ne intelligeres ex*
proprijs eum prophetasse de futuro iudicio,
lest any man should thinke that hee spake
of his owne, or out of any priuate moti-
on or spirit, when he prophcyed of iudge-
ment to come, faith Hemmingius. And
this Gospell Saint Paul calls *meum*, my
Gospell, that is, *à me predicatum*, faith
Origen, which is preached by me, &
quod ego annuncio, whereof I am a Mes-
senger, faith Ierome. Thus hee calls the
Gospel, His, (saith Peter Martyr) not
onely for his singular loue vnto it, *sed*
quia multum in eo laborauit, hee did la-
bour much in the Gospell, yea more abun-
dantly then they all, as hee faith him-
selfe, 1. Cor. 15. 10. And thus hee calls
the

the Gospell, *His Gospell, ratione ministerij quod ipsi commissumerat*, by reason of the Ministry committed vnto him, as both *Caluin* and *Gualter* obserue, and that especially to the Gentiles, for so he testifieth of himselfe, *Galat 2.7.* And Christ calls the Doctrine of the Gospell, *sermonem eorum*, Their word, that is, the word of the Apostles. *Ioh. 17. 20. secundum Euangelium Meum*, according to My Gospell. And this for the fourth.

For the fifth, *Per Iesum Christum*,
By Iesus Christ.

Hic ponit, saith Aquinas, Cui datum sit iudicium, he sets downe here the Person to whom the execution of this iudgement is giuen; the sence is this, that God will execute this iudgement by Iesus Christ, saith *Caluine*, and so saith the Scripture also, for hee is appointed of God, *Iudex viuorum & mortuorum*, the Iudge of the quicke and the dead. *Actes 10. 42.* And, the Father hath committed all iudgement to the Sonne: *Iohn 5. 22.* and, we must all appeare before the iudgement seate of Christ: *2 Cor. 5. 10.* and
Saint

Saint Paul saith, God hath appointed a day
 wherein he will iudge the world by that
 man whom hee hath appointed: Actes
 17.31. and that man (no doubt) is Ie-
 sus Christ, of whom wee say and be-
 leeu in the Creede, that, he shall come
 to iudge the quicke and the dead. And
 here Gualter saith, *in ea forma, &c.*
 that Christ shall come to iudge in that
 forme, in the which he was seene vpon
 earth, and discharged the worke of a Me-
 diatour, and so saith Saint Augustine
 also, in his nineteenth tractate vpon
 Iohn, *Forma illa erit index quæ stetit sub*
Iudice, illa iudicabit quæ indicata est, that
 forme shall iudge, which stood sometimes
 before the Iudge, that forme shall iudge
 which was iudged, and so say the
 Angels that appeare at Christs ascen-
 sion: This Iesus that is taken vp from you
 into heauen, shall so come, as you haue
 seene him goe into heauen. Actes I.II.
Iudicabit in assumpta hominis forma, hee
 shall iudge in the forme and fashjon of a
 man, so saith Christ, then shall they see
 the Sonne of man comming in the cloudes,
 Marke 13.26. and Saint Iohn saith, be-
 hold he commeth in the cloudes, and euery
 eye

eye shall see him. Apoc. I. 7. and this for the fifth. I will now briefly obserue some few things out of the seuerall parts of my Text, and so conclude.

First, we see here, that there is a day appointed wherein God will iudge the World, and this day cannot bee hindered by the intercession of any creature whatsoever, or interposition of any businesse whatsoever; for God hath giuen vs an assurance of it, saith Paul, in that hee raised up Iesus from the dead, so that wee are as sure of the day of iudgement, as wee are that Christ is risen from the dead. And the Apostle saith, *statutum est omnibus semel mori, & postea iudicium*, it is appointed for all men once to die, and then commeth the iudgement: Heb. 9. 27 So that as certainly as we see men die, and hereof we haue dayly and present experience, so certainly shall this day of iudgement come, and cannot possibly be preuented or hindered. Wherefore (beloued) let *prophane mockers*, of whom Saint Peter speaks, *which say, where is the promise of his comming?* 2. Peter 3. *for since the time of the Fathers,*
all

*all things continue alike ; let them goe
 on in the ignorance of their mindes,
 and impietie of their hearts, but with-
 all let them know, that the Lord is not
 slacke of that promise, as some men
 count slackenesse, but is patient towards
 vs, and would haue no man perish, but all
 men come to repentance ; let them know,
 that the day of the Lord will come as a
 theefe in the night, in the which the hea-
 uens shall passe away with a noise, and the
 elements shall melt with heate, and the
 earth with the workes thereof shall bee
 burnt vp: Let them know that God
 will recompence *tarditatem veniendi*
grauitate supplicij, the slownesse of his com-
 ming with the waight of his punishment :
 but as for you, beloued, which haue
 otherwise learned Christ, and loue the ap-
 pearing of the Lord Iesus, I say vnto you,
 as Saint Peter doth in his 2. Epist 3. 11.
seeing that these things must be dissolued,
what manner of persons ought you to be in
holy conuersation, and godlinesse, looking
for, and hasting vnto that day. Thinke
 you, beloued, of that saying of Saint
 Hierome, *sive vigilem, sive dormiam, &c.*
whether I wake or sleepe, or whatsoeuer I
 doe,*

doe, me thinkes I heare the trumpet alwayes sounding in mine eares, Surgite mortui, & venite ad iudicium, Arise yee dead, and come to iudgement: And this cogitation will strike into your hearts a continuall feare of God, a perpetuall perswasion of his presence, and this meditation will keepe you vigilant, and in continuall expectation of the coming of this day: And so I conclude this note, with the exhortation of Christ; Watch ye therefore, for ye know not when the master of the house will come, at Euen, or at midnight, at the cocke-crowling, or in the dawning, lest if hee come sodainely, he should finde you sleeping. Marke 13.35,36.

Secondly, wee heare that God shall be our Iudge, and this makes a difference betweene this iudgement, and all worldly iudgements whatsoeuer: for here Iudges *possunt aut falli, aut fleēti*; they may either be deceiued, or induced, and a reward may blinde the eyes of the wise, and peruert the words of the iust: Deut. 16.19. but all things are open to his eyes, with whom wee haue to deale, and hee is impartiall, and respects no mans

mans person; hee is most wise, and cannot bee deceiued; hee is most iust, and will not bee corrupted; onely through prayers, and humbling of our selues, hee may bee intreated: Let vs therefore bee reconciled vnto him in this World; let vs make our peace with the Iudge, the God of Heauen and Earth, and then wee shall not bee affraid of his heauy displeasure, but the light of his countenance shall shine vpon vs, and hee will bee mercifull vnto vs.

Thirdly, seeing the secrets of al mens hearts, shall bee made manifest at this day of Iudgement, and that shall bee the matter of which God will iudge, when wee heare this, *Succurrat nos admoneri, &c.* Let vs thinke we are admonished, (saith one) that if wee will approoue our selues to this our Iudge, we must labour for sinceritie, and vp-rightnesse of heart, there must be truth in our inward parts, as *David* speakes, wee must study with the Apostle *Paul*, to haue alwayes a cleare conscience towards God, and towards men. *Act. 24. 16* *Non ergo proderit externa species,* (saith *Gual-*

Gualter) outward shewes will doe vs no good, nor dignitie, nor riches, nor a fained righteousnesse, nor a profession of holinesse, *nemo externis fidat*, (saith hee) let no man trust to externities, but let him *studere pietati & veritati*, let him follow holinesse and trueneth, if he will appeare with boldnesse in that dreadfull day of iudgement. And let no man iudge rashly of others, and that before the time, till the Lord come, which will lay open the counsell of the heart, as Paul speaketh, God, and God onely, is *expedior, magis*, hee searcheth, and trieth the heart, and the reines, as Dauid saith, hee onely, and the spirit that is within a man, knoweth what is in man, as Paul speaketh, 1. Cor. 2. 11. And as one saith, *multi hominibus videntur stare, qui Deo iacent*, &c. Many seeme to men to stand, which are fallen to God, and many stand vnto God, which seeme to bee fallen vnto men. Therefore thou art inexcusable O man, saith Saint Paul, *Qui iudicas seruum alienum*, which iudget another mans seruant, who standeth, or falleth to his owne master. Rom. 2. 1.

Fourthly, seeing iudgement shall be
E
giuen

giuen according to the Gospel, therefore *certissimum est*, saith Bullinger, it is most certaine, for (saith he) *argumentatur Apostolus ab autoritate Euangelij*, the Apostle argues from the authoritie of the Gospel; lest any man should despise this iudgement of God, *veluti fabulam*, as a fable, as those prophane mockers doe, of whom I spake before out of Saint Peter; & *diligenter aduertendum est*, saith Calvin, we must diligently note, *portionem esse Euangelij*, that it is a piece of the Gospel, to preach the iudgement of God, and especially this iudgement; so that wee, that are ministers of the Gospel, must remember, that it is a part of our dutie, sometime, with *Iohn Baptist*, to lay the axe of Gods iudgements to the roote of the trees, that is, to the hearts of men. *Matth. 3. 10.* We must sometimes, with *Paul*, preach of righteousness, and temperance, and iudgement to come, though it be before *Fælix*, an iniust, intemperate, and prophane man: *Actes 24. 25.* And wee must with *Peter* say, that iudgement begins at the house of the Lord, and if the righteous be scarce saued, where shall the
the

the ungodly and sinner appeare. 1. Peter 4. 18. Againe here is, saith *Aretius*, *Magna commendatio Euangelij*, a great commendation of the Gospel, and the Apostles doctrine, that Almighty God will not vse in this last iudgement, any other forme then that which is to bee found in the Gospel; so that you may learne from thence, what articles you are like to be examined of, and iudged vpon at that day. If any one of vs here were to answer at any court of Iustice, he would bee glad to haue some intelligence, of such things as hee should be examined about, that so hee might either *amoliri crimen*, quit himselfe of the accusation altogether, or at the least extenuate his fault, which he shall doe the better, if hee be prouided of an answer. So beloued, when wee shall appeare at this great Court of Iustice, it were good to know such inditements, as may bee framed against vs, and these may now bee learned out of the Gospel, and specially (as I take it) out of the Gospel of Saint *Matthew*, and the fife and twentieth Chapter, whether wee haue fedde *Christ Iesus* in

his hungry members ; and giuen him drinke, when he *was thirsty*; lodged him, when he *was a stranger*; cloathed him, when he *was naked*; and visited him, when he *was in prison*. These and such like articles shall be ministred vnto vs, at the day of iudgement.

Fiftly, and lastly, wee heare that *Christ Iesus* shall bee the Iudge, at this vniuersall Affize, and here, beloued, to omit many things, as namely these :

First, that this doeth *pradicare maiestatem Christi*, euen *praclaime the maiestie of Christ*, that howsoeuer, he was sometimes despised in the World, yet hee shall come one day in the cloudes of heauen, with power and great glory to iudge the world.

Secondly, this doth *fidem nostram in eum egregie fulcire*, it doth very much confirme, and strengthen our faith in him, and stirres vs vp to inuocation, according to that in *Te deum*, we beleue that thou shalt come to bee our iudge, therefore we pray thee helpe thy seruants, &c. That so we fall not vnder euey temptation.

Thirdly, *Studium pietatis accendit*, it stirres vs vp to godlinesse, and to walke
 accor-

according to his Commandements, because hee shall bee our Iudge at the latter day : But omitting these things, wee haue here matter of terrour against all wicked persons ; and matter of comfort vnto all such as feare God, and *loue the appearing of our Lord Iesus Christ*. For how (thinke you) shall they behold him, which haue pierced him through? How shall *Iudas* answer the betraying of him? How shall *Herode* answer the despising of him? *Pilate* his condemning of him? The Iewes their refusing of him? The Souldiers for crucifying of him? and to come neere to our selues, how shall they answer him, which abuse his sacred wounds, and blood with profane swearing? *which take the members of Christ Iesus, and make them the members of an harlot?* Which by open and scandalous sinnes, and liuing in them without remorse of conscience, doe *crucifie againe vnto themselves the Lord of glory?* I answer for them now, that if they bee not speechlesse, as the man was who came into the wedding *without a wedding garment*. Matth. 22. 12.

Yet they shall bee so abashed at the presence of this Iudge, and so amazed with their present punishment, as that *they shall say to the mountaines, fall on vs, and to the hills cower vs.* Luke 23. 30.

As for you (beloued) of whom I am to *hope for better things, and such as accompany saluation*, I say vnto you as *Christ* said vnto his Disciples, *when ye see these things come to passe, attollite capita vestra, lift up your heads, for your Redemption draweth neere*; this shall be the day of your Coronation, and though the world shall bee on fire round about you, yet you shall bee as safe as *the three children* in the fiery furnace, Dan. 3. 25. and though the rest of the world be ouerwhelmed by more then Egyptianall darkenesse, yet you shall haue light like the children of Israel in the land of Goshen, Exod. 10. 23. and bee assured of the loue and good will of your heavenly Father towards you, in that hee hath appointed none other Iudge to sit vpon you, but *Iesus Christ*; for how should not he absolue you in iudgement, which hath died for you in mercy.

And

And to this purpose I will alleadge a passage out of *Iosephus*, and so conclude.

When *Herod* the great had accused his sonnes before *Cesar*, and that they had liberty to answer for themselves, then one of them named *Alexander*, turning himselfe and his speech to his father, began his Oration thus; *Pater, quam bene volo sis erga nos anima, &c.* How lovingly (O father) you are affected towards us, this very iudgement doth declare; Nam si aliquid triste de nobis statuisses, if you had resolved any thing hard or heavy against us, nunquam ad omnium conservatorem nos adduxisses; You would neuer have brought us to *Cesar* the preserver of all men: you might for your Regall and Paternall authority have punished us as guilty persons; but to bring us to Rome before *Cesar*, to make him both testem & arbitrum, a witnesse and a Iudge betweene you and us; *servare volentis argumentum est*, it is an argument you meane not to destroy but to save us. And so may wee say vnto God our heauenly Father, How lovingly and graciously thou

thou O God art affected toward vs,
 this very iudgement doth shew; for if
 thou haddest decreed any hard or hea-
 uy Iudgement against vs, thou woul-
 dest neuer haue brought vs before *Ie-
 sus Christ* our Sauour, thou mightest
 both by thy power and Iustice haue
 taken vengeance vpon vs; but to bring
 vs before *Iesus Christ*, to make him a
 witnes and arbiter betweene thee and
 vs, *seruare volentis argumentum est, it
 is an argument that thou meanest* not to
 destroy vs, but to *saue vs* euerlastingly:
 and with this comfortable obserua-
 tion I will make an end.

Laus Deo.



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